TWO ADDRESSES

OF THE

DUBLIN PROTESTANT ASSOCIATION AND REFORMATION SOCIETY,

TO THE

HIERARCHY AND CLERGY

OF THE

IRISH CHURCH,

ON THE IMPORTANCE OF

PETITIONING THE LEGISLATURE AND THE CROWN

FOR

CHRISTIAN LAWS,

WITH A VIEW

TO THE CONVERSION OF IRELAND,

AND THE REVIVAL OF RELIGION THROUGHOUT THE BRITISH DOMINIONS.

ACCOMPANIED WITH

AN ABSTRACT OF A SPEECH BY THE REV. T. D. GREGG.

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*** The Clergy are most respectfully requested to read the Addresses, and informed that any suggestions on their part will be thankfully received and acknowledged if addressed to the Secretary of the Association, Whitefriars'-Hall, Dublin, or to the Rev. T. D. Gregg.

Those who approve of the line of action suggested, would serve the object which this publication is intended to promote by urging on their friends the importance of the Addresses and leading them to procure them.

DUBLIN PROTESTANT ASSOCIATION

AND

REFORMATION SOCIETY.

(From the Warder.)

A special meeting of the members of this body was held on Monday evening, 9th of November, 1846, in Whitefriar's Hall, which was similarly fitted up as on the occasion of the celebration of the 5th and was densely crowded. Shortly after eight o'clock the Rev. T. D. Gregg made his appearance, and was greeted with vehement and prolonged cheering. Mr. Edward Purdon was then called to the chair, and after a prayer had been offered up,

The Rev. T. D. Gregg came forward, and proceeded to deliver a statement, which he conceived to be necessary under the circumstances of the present meeting. It was now so long since he had the privilege and pleasure of meeting them in that place, that he stood in quite a novel position in then addressing them, and he might be disposed to imagine that many persons believed, from the length of time which appeared to be lost by his utter absence from their midst, that they were in fact losing ground (hear). To tell them the truth, since he saw them he had very great doubts, and hesitations, and misgivings, and fears, and more than once or twice very serious apprehensions that peradventure the foundation which had been laid, and the amount of building they had succeeded in raising upon it, might prove altogether in vain, and their work be brought to a stand still. However, he had, as he must tell them, at the same time boundless confidence in one thing, and that was, the reality of these truths for which they contended, and the admirable character of the cause connected with them; and consequently, although his own particular way, as an individual, seemed hemmed around with difficulties, and clouds appeared for a while to envelope him, yet he never in his doubts and fears allowed himself to sink into absolute despondency, or believe that he would not rise again, and proceed with greater power and vigour. But he was happy to tell them that they were then met under circumstances where all doubts and fears were removed, and that the brightest hopes which ever sustained a great cause, had been granted to a degree which he had scarcely dared to expect (loud cheers). Since he had last seen them their cause had progressed greatly, and, although he felt indisposed to refer to himself, yet his statement would be incomplete if he did not bring before them circumstances connected with them, which were also connected with himself (hear, hear). They were aware that he had completed a work entitled "Free Thoughts on Protestant Matters." That work, whatever its demerits or defects, developed, he thought, with an amount of clearness, and with something like the enthusiasm that existed in his own mind, a great idea. It brought before the mind of the reader the grand truths, first of all, that popery is the cause of all the miseries of Ireland— that that system which enslaves the minds of its own followers, and gives them over completely into the hands of a priesthood, is at variance with national happiness and national greatness (hear). The power of England arose from the independent thinking, and consequently independent

acting of its people. That people think for themselves, judge for themselves, and do not allow themselves to be enthralled by any priesthood or priestcraft (hear, hear). Every thing that is brought before them is submitted to the test of their own judgment, which commonly goes by the name of common sense, and the result is, that common sense is the presiding genius of the people—the characteristic of the nation. Such a state of things is most of all calculated to advance national happiness, and therefore he did in his book bring that idea forcibly before the public mind. At the same time he brought another idea, which was this:—that the evils which existed in Protestant England, and in Ireland, so far as she was Protestant—the evils that existed in their Protestant world, spring from the abandonment by the government of its prime and greatest function; namely, the duty of Christian legislation. He fixed the attention of his readers on the idea of a government working for the elevation of the national mind—with all the small ability that he could apply, he pictured out a government working on the principle he had just stated, and he did so in such a way, that, although deficient, as he would grant, and mixed up with imperfections, yet without any solicitation he was introduced to the notice of a great man (hear, hear). He did not introduce himself to him, for he did not know where to find him. They might remember that he had frequently impressed on them that so surely as they proceeded in the right course, and brought before the public right principles, so surely would they, at last, find some great minded individual likely to appreciate it, and lend himself to its promulgation. At length he had found the man, or the man found him (cheers and laughter), and he thought the fact just stated was encouraging, and calculated to make every man act independently and boldly, and acting upon principle to leave results to the good and gracious God. He was raised up a great friend, whose name he was not at liberty to mention; and that friend became so deeply impressed with the importance of the thought which he (Mr. Gregg) had brought before the public mind in his work, that he lent him effectual aid to bring out a second edition (cheers). It was the production of that edition which had kept him all this time in London, and it was now completed. The last sheets had passed through the printer's hands, and in a few days it would be issued; and he was quite confident in saying, that in the new edition they would find considerable improvement on the old one, while, at the same time, the old was not materially altered, so that those who had it need not apprehend that they were in the possession of an inferior work (hear, hear). The friend to whom he had alluded—the great and noble-hearted—had introduced him to several of those in high degree and eminent rank; and, consequently, he had then come before them to state that he had received solid proofs of the appreciation with which their association was regarded (hear). He had handed to their treasurer drafts to the following extent:—From Henry Hoare, Esq., £10, which was to be an annual subscription (cheers); from Lady M. Hoare, £5 (cheers); an anonymous friend, £100 (loud cheers). Let his friends for the future make themselves quite at ease. He had secured for them the rent of their hall (continued cheers). Besides the sum of £115 which he had handed in, he had secured for them £40 for the rent of their hall; and he should not omit to add £2 which he had received from John Hanly, Esq.; and that was but a small portion of the work which he thought had been effectually done (hear, hear). The friends he had met were among the most influential in the metropolis of the world. One of them was the head of what was once called the Conservative Party—their recognised leader. But so depressed was he in point of feeling, that he was disposed to imagine that a pull in the right direction was hereafter impossible, and, in fine, to abandon his position as leader, and allow things to take their course, when he met with his (Mr. Gregg's) work, and himself, renounced conservatism, and adopted the principles of the Dublin Protestant Association (loud cheers); and it was his firm and proud conviction, that in a short time they would have the great and glorious city of London engaged in the same battle as themselves (vehement cheering). He did not speak thus from any ignorance that there was another Protestant Association elsewhere, and a National Club elsewhere; but it was his deep conviction that there was not a single association existing except theirs, that really went the

full length of principle, and developed the grand thought and action demanded by the exigencies of the times (hear, hear). He trusted that that statement of what he ventured to call very pithy facts, would be admitted to be not undeserving of the meeting which he had then the privilege to address (cheers). He had reason to imagine that no small number conceived that their association was defunct, and were disposed to conclude, with respect to himself, that "the bird had flown" (hear); but for his part, he believed that until that moment the association never stood upon a really firm basis (hear, and cheers). He told them this, because they had not hitherto possessed any adequate means of bringing before the reading and thinking public, the views which they contemplated (hear, hear). The rev. gentleman then referred to the different estimation in which he was held by his clerical brethren, since the publication of the "Free Thoughts"—adducing, as a gratifying instance, the cordial reception which he had experienced at the last April meetings—and said, he looked forward to beneficial results from its increased circulation in a new edition. That which the association had not before they would now have, something like a text-book in the hands of the reading and thinking classes, who would have the means of weighing their sentiments and testing their correctness. That was the first ingredient in their future prosperity. The next was, the having now a connection in the sister country of the character mentioned, which would to a great extent, remove them from anything like the cares and anxieties under which they trembled with respect to their very existence, and enable them to take an independence of tone, and adopt an independence of action, irrespective of circumstances or persons (hear). They had not, it was true, been trammelled hitherto by considerations of whom they might please or displease—they went on straightforward in the path of principle—but they could not shut their eyes to the fact, that that course alienated from them a great many supporters. They were now able to stand upright and aloof, from any subscriber that might want to warp their principles, and threaten them with the withdrawal of his individual support, and tell him, that they were not depending on his subscription (loud cheers). They might now say to members of parliament, "Gentlemen, we don't want your support; do you want ours?" (continued cheers.) For his own part, he was determined at the next election, wherever he had a voice, to give his vote for no man who did not go the full length of Protestant principle (loud applause). He was sure none of them would be induced to vote for an enemy; but that was a very different thing from declining to support one who was not completely and entirely their friend (hear, hear). The rev. gentleman then exhorted all parties to fling away their prejudices, and come forward boldly and join their ranks, pointing out at great length, the destructive consequences which had ensued from allowing the supposition to go abroad that O'Connell and his boasted five millions represented the unanimous will of the people of Ireland; while it was forgotten that the Protestants, who resisted his aggressions, were two millions and a half of men who were the descendants of the heroes of Derry, the Boyne, Aughrim, and Enniskillen—men of intelligence, independence, and courage. He warmly eulogised Mr. D'Israeli, and others, with whom he had satisfactory interviews, and after again inculcating on Protestants the duty and necessity of shaking off their apathy, and making renewed and more vigorous exertions in an aggressive movement, concluded a long and able address by moving that the association do meet on Wednesday evening, and that an address to the clergy be prepared in the interval (cheers).

The resolution having been seconded by Mr. Barrett, passed unanimously.

Mr. Battersby proposed, and Mr. Cooke seconded a vote of gratitude to Mr. Gregg, after which

Mr. Purdon having been moved from the chair, and Mr. Espy called thereto, the thanks of the meeting were voted to the former chairman, and the proceedings were terminated by singing the doxology.

ADDRESSES, ETC.

At the two following Meetings of the Association, the subject last referred to in Mr. Gregg's speech was taken up, and the Addresses which are here given were adopted with acclamation:—

TO THE HIERARCHY AND CLERGY OF THE CHURCH OF IRELAND.

ADDRESS (No. 1.) OF THE DUBLIN PROTESTANT ASSOCIATION AND REFORMATION SOCIETY.

Most Rev., Right Rev., and Rev. Fathers and Brethren in Christ—We are deeply convinced, nay, honoured brethren, we have reason to know, that if the Protestants of Ireland will even now, at the eleventh hour, stand forth to fulfil the duties which they owe to God and to their country, they will not only retrieve the ground which they have lost, but will, under God, prove instruments of delivering their own country—nay, of delivering the whole United Kingdom—from the huge aggregate of evils under which it does at this moment labour.

All this is in the power of the Protestants of Ireland.

On the Protestants of Ireland, reverend brethren, you exert an influence such as no other class can pretend to. Although, peradventure, you might fail in leading individuals amongst your flocks, there can be no manner of doubt that, with the masses, your counsels and your admonitions would be paramount.

Reverend brethren, the masses alone of Irish Protestants, headed by their clergy, are adequate, under God, to rescue the country from all its evils, to remove all its miseries, to heal all its divisions, and to cause every man to sit in peace under his own vine and under his own fig-tree.

What we want is radical reform—real, genuine radical reform. Not such a miserable, paltry, and contemptible radical reform as has of late years been made the cry of the seditious; but such a radical reform as the great reformers of by-gone days conceived; of which they laid the foundation—a radical reform which it was the duty of their successors to complete; a duty which, whether through the loss of the great idea that the reformers entertained, or through the corruption to which fallen man is so prepense, they utterly neglected. On us it devolves to carry out that great idea, an idea so simple that a child can entertain it, and yet in its consequences so glorious and so grand, that the mind of man is perhaps incapable of estimating its immense importance.

Consider, brethren, the circumstances of our country. The ancient church of Ireland—the Irish branch of the church, holy, catholic, and apostolic—engrafted into the true vine by St. Patrick, is here established by law. To the maintenance of its doctrine and discipline the State is pledged. Of this branch of the catholic church you are the ordained and consecrated pastors. Notwithstanding all this, the Pope of Rome, the great Roman Antichrist—that Man of Sin—has foisted into our country an ecclesiastical corporation—a corporation of his apostate priests—priests of the great foretold apostasy—who have seduced the majority of our countrymen from the allegiance

which they owe to Christ and to the ancient church of St. Patrick. And this foreign priesthood has so ably played the game of their "Lord God, the Pope," that they have actually at this present moment secured to themselves the services of the British State; that they are now wielding the power of that State to rivet the chains of the millions whom they have seduced from the truth. With the money of the State that priesthood is educated—through its instrumentality they propagate their delusive superstitions, and the result is that the curse of God lies heavy on the three kingdoms. Idolatry blinds the eyes of the mind of their victims. Gaunt destitution and horrible famine in this country are the consequence, while in the sister island demoralization and apostasy make giant strides.

Brethren, how has this arisen? We shall tell you how. Popish demagogues have availed themselves of the liberty which Protestantism has originated, to eradicate Protestantism itself, to overthrow truth, and to gain ascendancy for the bond slaves of religious error.

Let us particularize. The Bill of Rights, to establish which a Popish tyrant was expelled from the British throne, was enacted into law by a Protestant monarch, Wm. III., of glorious, pious, and immortal memory. That bill enacts, "That it is the right of the subjects to petition the King, and all commitments and prosecutions for such petitioning are illegal." This is the fifth clause of that celebrated bill. Mark well the emphasis that it places on the importance of the right—"All commitments and prosecutions for such petitioning are illegal." Why was this addition thought necessary to the clause? Because James the Second "prosecuted" and "imprisoned" those who dared to exercise the right of petitioning—because he was determined to crush constitutional liberty—because he knew that the principles of Popery, which he professed, could not stand the test of investigation, and that they would most assuredly perish, if the people exerted the right of exposing them through petition and remonstrance. Therefore it was, that he attempted to gag the mouths of his subjects, and to make them the slaves of a Popish despotism; and therefore it was, that Protestant indignation blazed forth with a vehemence, before which his heart trembled, and in the contemplation of which he ran away, abdicated the throne, and left it vacant for the next in succession, being a Protestant. And, therefore, it was, further, that the same admirable bill, in order that it might secure for ever the liberty of the subject, excluded, by an especial clause, for ever, a Popish occupant from the throne. The clause to which we allude is so memorable and so important, that we trust you will consider us warranted in quoting it here. Thus then it runs:—

Mark it well!—"And whereas it hath been found by experience, that it is inconsistent with the safety and welfare of this Protestant Kingdom to be governed by a Popish Prince, or by any King or Queen marrying a Papist, the said Lords Spiritual and Temporal, and Commons, do further pray that it may be enacted that all and every person and persons—that is, are or shall be reconciled to, or shall hold communion with, the See or Church of Rome, or shall profess the Popish religion, or shall marry a papist, shall be excluded, and be for ever incapable to inherit, possess, or enjoy the Crown and Government of this realm and Ireland, and the dominions thereunto belonging, or any part of the same, or to have, use, or exercise any regal power, authority, or jurisdiction within the same; and in all and every such case or cases, the people of these realms shall be, and are hereby absolved of their allegiance; and the said Crown and Government shall from time to time descend to, and be enjoyed by such person or persons, being Protestants, as should have inherited and enjoyed the same, in case the said person or persons so reconciled, holding communion, or professing, or marrying as aforesaid, were naturally dead."

So stringent was the law found necessary to secure our liberty and insure the perpetual ascendancy of truth!

How has it then arisen, brethren, that, possessed as we are of such rights and secured in such privileges, falsehood or Popery has progressed, as we have seen it do, while truth or Protestantism has almost become a byeword and a reproach? That these are actually now a valid reason, on account of which he who is zealous for either one or the other should be branded as a disturber and

rendered a victim, if not of persecution certainly, at least, of exclusion from promotion, honour, or emolument.

The reason of this extraordinary phenomenon is twofold; first, because papists, one and all, priesthood, and people combined, have diligently, laboriously, enthusiastically, and without any consideration of expense, availed themselves of the right of petition, and secondly, because Protestants, out of a mistaken loyalty, and confiding in the honour of statesmen, have been governed and actuated by the wretched precept that "religion has nothing to do with politics." Acting upon this principle, the Protestants retired from the field of contest. Instead of constantly pressing on the attention of the authorities, the vast importance of the prevalence of truth upon the national mind, the great principle, that it was the duty of rulers to make that truth tell effectually for the promotion of the national virtue, the elevation of the national character, and for the bringing down upon the realm the unsearchable riches of the blessings of the Almighty; and of pressing upon their attention, at the same time, the national degradation that would be certain to result from the prevalence of Popery, and the heavy judgments which would assuredly follow in its train; instead of this, they abandoned the exercise of the right of petition, and left statesmen to the unmitigated influence of the pressure which the Popish priesthood, through its band of agitators, laid upon them. Hence it is, that through our apathy, the Popish party created a public opinion in its favour, got a footing in the legislature, and controlled the state; and now we have, as the result, a cup brimfull of horrors, idolatry, delusion, priestcraft, slavery, destitution in every form, nakedness and famine; the tottering of our constitution, the peril of our institutions, an onslaught on the rights of property, and insecurity for life itself.

Reverend Brethren, have we not expounded simply and truly the undeniable cause of the rapid progress downward, towards revolution and anarchy, which is careering before our eyes? We think we have. And if we have truly stated the cause of this deplorable issue, that cause itself suggests the remedy. What, then, is that remedy?

The remedy is, that Protestants should scout for ever the despicable and detestable heresy—for we dare not call it by a lighter name—that "religion has nothing to do with politics!!" Do we not see with our eyes that it has everything to do with politics? What but politics has given its vast impetus to the false religion of the papists? Can it be possible that they should avail themselves, for its destruction, of the rights which Protestantism has created, while we should decline to avail ourselves of the same rights for its defence? Why did our forefathers create the right but that we should use it? Let us then, one and all organise ourselves for the express purpose of incessantly and energetically pressing upon the attention of those in power the consequences at once of truth and of falsehood. Let us pour into both houses of the legislature, in the form of petitions, representations of the nature and the results of truth; of the nature and results of error. Let us, in the form of loyal addresses, bring similar representations to the foot of the throne. Let us prove that prevalent disaster has arisen from the abandonment of christian legislation by the State. Let us urge the same thing upon statesmen and all men of influence; let two millions and a half of Irish Protestants stand forth with their bibles in their hands, and demand that christianity be either carried out or abandoned. If we act thus, twenty-one millions of British Protestants will array themselves on our side, a sound public opinion will be created, and falsehood and delusion will be scattered to the four winds—they will fly like the darkness of the night before the beams of the rising sun. We tell you, with authority, that the masses of England will be with us; that the good sense and the power of England will be with us. Why so? Just because the masses of England are at this moment groaning under the prevalent disregard of the Word of God; because they feel that the tender mercies of that Word, the noble liberality that it originates, have been supplanted by the heartless dogmas of mistaken political economy; that the claims of labour are held as subordinate to the interests of capital, the rights of the poor to the cupidity and covetousness of the rich; because they feel that the disregard of that Word has raised Mammon to the throne of the

Almighty, and that they are crushed beneath the infernal tyranny of the golden idol. The good sense and power of England will be with us too, because both are thoroughly Christian and pious, and because the wise, and the good, and the powerful, do themselves sigh and cry at the contemplation of the state of things which the times, controlled as we have allowed them to be by Popery, have originated.

But the Protestants of Ireland must take the lead in the great moral warfare that is demanded; and the reason is this, because they are placed in the forefront of the battle, because, in fact, it has pleased God to make Ireland the battle field of principle. Fathers and Brethren, the cause is in your hands; you can form the mind of the people in your several localities to that which is just and true; indeed it is your especial vocation so to do, and we have no doubt that your will is fully to exercise your vocation. But your learning and your gifts enable you to embody in words the sentiments of your parishioners. You need commit none of them, who shrink from it, to danger by the publication of their names. You are warranted, when you ascertain their sentiments, to send forward the expressions of those sentiments signed by your own names. With what invincible power would truthful petitions, addresses, and remonstrances, signed by you on behalf of the Protestant inhabitants of your several localities, tell upon the powers that be, if poured in upon them with that zeal and determination which the occasion demands! And where your numbers warrant you to meet together why should you not do so? What tremendous demonstrations of power and intelligence might we make in the metropolis and in the northern cities and counties; nay the facilities which improved locomotion affords would make Protestant demonstrations respectable at least, in almost every quarter of the island, even in the South or in the far West. We again repeat to you, honoured brethren, that England will be with us. Reason would convince us that Englishmen must be our allies; facts enable us to state, of positive knowledge, that they will.

We should now proceed to detail the nature of the subject matter which it would be right that we should all join in giving utterance to, but we feel that we have already proceeded to such length, that it is proper that we should reserve this for another Address.

Signed on behalf of the Association.

TRESHAM D. GREGG, A.M., Clerk,
Chairman of the Sub-Committee.

Dublin, Whitefriars' Hall, Nov. 11, 1846.

TO THE HIERARCHY AND CLERGY OF THE CHURCH OF IRELAND.

ADDRESS (No. 2.) OF THE DUBLIN PROTESTANT ASSOCIATION AND REFORMATION SOCIETY.

Most Rev., Right Rev., and Rev. Fathers and Brethren in Christ —Some weak persons attempt to lead us all astray, by reiterated declarations that the remedy for the evils of Ireland is, "to crush agitation." In other words, they would annihilate the right of the subject to petition the Crown and the Parliament. They would trample upon the bill of rights; and, because Papists abuse liberty, sacrifice that inestimable blessing, and purchase peace by rendering the Irish people a nation of slaves. We thank God that we look upon such an alternative as an impossibility. We are persuaded, honoured brethern, that freeborn Englishmen will never lend themselves as tools to the production of a state of things utterly at variance with their sense of right and justice. We think we may venture to say that neither will the Protestants of Ireland do so.

Roman Catholics will agitate; they have a right to agitate; Protestant law concedes it, and narrow-minded intolerance will never be allowed to wrest it from them.

How, then, are we to treat their agitation? We are to answer it. We must meet their claims to power, by proving that they are disqualified to exercise it; their claim to equality, by demonstrating that they are the victims of a system which is degrading; their claim to strict amalgamation in the government of the empire by proofs that they can only exist in connection with it, in order to impede the exercise of its best and highest function, the enactment and execution of Christian or Protestant laws. In a word, their agitation must be met, not by violence, but by truth. If we crush the cockatrice's egg it will break forth into a fiery flying serpent. Our business must be to enlighten the public mind as to its dangerous character, and thus it will perish without the production of noxious results—in effect, let truth, glorious truth, invincible truth be our sole weapon of defence, and of assault, and we shall realize the soundness of the admirable maxim, that it "is great, and must prevail."

Far be it from Protestants to declaim against agitation. If Popish agitation be met by Protestant agitation the consequence will be argument—diligent investigation of the comparative merits of the two systems which contend for rivalry in Ireland, and such investigation can only be fatal to what is false and unfounded.

What is it then, reverend brethren, that we want?—We want a radical reform of those evils which Protestant apathy has allowed to become ingrained into the constitution. We want the effectual development of that system which originated in the reformation and was effectually established by the revolution of 1688—to wit, the development of the British system of a united Protestant Church and State. We want the removal of our evils, and the carrying out of our excellencies. We will repeat it again; we want radical reform. Such is our general idea; that idea which must be incessantly pressed upon the Throne and the Legislature. It involves, no doubt, countless details. These details it would demand volumes to explain. We will venture, however, to submit to your consideration such of them as may be adequate to make our views understood, and to suggest the nature of that practical working which should immediately engage the best exertions of Protestants.

I. We should petition for the immediate disendowment of falsehood and religious error. It is monstrous that the British state should lend itself to the delusion of the mind of the people, that it should profess to believe that the principles of the Roman Catholic Church are false and idolatrous, involving an apostasy from the Christian religion, and, at the same time, devote its powers to the promulgation of that apostasy.

If the Roman Catholics of Ireland, or of the empire, deny the rectitude of the decision that the State has come to, let them say so, and demand a rehearing of their case. This, we need not say, as Protestants we are bound most cordially to concede, and to abide the consequences of; but satisfied as we are with that decision we require that it be acted on. We protest against the flagrant impropriety which recognizes truth, merely to neglect or to persecute it. Under this head, then, obviously present themselves the following undeniably just requisitions—undeniably imperative duties.

1. Let us demand the total withdrawal of all manner of support from the Roman Catholic College of Maynooth, an institution whose avowed object is the education of men to be false prophets and teachers of lies to the people.

2. Let us demand the withdrawal of all public support from the priests of error in the army, the workhouses, and the gaols. We are far from saying that Roman Catholics should not be allowed, if their unenlightened conscience urges it, to worship in Mass houses of their own, but the State should not be a party to this criminality.

3. Let us demand that there be no manner of State support afforded to the erection of places of worship, so called, in connection with the Pope of Rome and the schism which he has originated in these realms, and that any such support, in course of being afforded, should be at once withdrawn.

4. Let us demand the alteration of those laws which establish places of education, governed by a principle of religious indifferentism—Godless schools, and Godless colleges. Can anything be more insulting to the God of heaven than that he should have given us his Word to be the light of our feet and the lantern of our paths, and that he should command us to teach it to our children,

and our childrens' children, and that we should allow that Word to be withdrawn, because it condemns the errors of those who prefer darkness rather than light, the schismatical priests of Rome, and because it might rescue their victims from their grasp? It is not impossible that the population of Ireland might have been now, in the main, Protestant, had not the Legislature under a Popish influence abolished or withdrawn its support from that Scriptural system of education which was, in fact, converting the people. This was its great offence.

5. Let us demand that those delusions, against the spread of which we protest at home, should not be propagated by State influence in the colonies. There, to the disgrace of Britain be it spoken, Popish prelates and Popish priests are supported by the public money.

In fine, the occasions for the exercise of Protestant duty and Protestant faithfulness under this head, are just as numerous as are the items of abuse which the endowment or the encouragement of error involves. It would be quite too great a trespass on your patience that we should proceed further with an enumeration which might be endless.

If it be said in reply, that, as Roman Catholics contribute to the public money they have a right to demand for the propagation of their errors the disbursement of a portion of it, we would at once meet the statement by the extremest case. Perish their money, rather than that the State should be compromised by the propagation of their delusions. Better were it that the four millions and a-half of Roman Catholics in Ireland should live tax free than that the whole community should be "partakers of the guilt," aye, and of "the plagues" too, which issue from the national unfaithfulness. "The silver and the gold are mine saith the Lord;" Let every paltry consideration be trampled on rather than that we should entail upon ourselves the terrors of His judicial right hand. Perhaps, it may be said that the British army is, to some extent, composed of Roman Catholics, and that for the sake of the strength they lend us we should incur the guilt of compromise. Let our petitions, addresses, and remonstrances, incessantly inculcate it upon our rulers, that "God is the Lord of Hosts," that "the battle is the Lord's" and that if we make His will our paramount rule, "one will chase a thousand, and two put ten thousand to flight." He can strike terror into the hearts of our enemies; He, if it be our first national aim to magnify His truth, and glorify His name, will render terrible the armies of Exclusive Protestants.

Duty is ours', consequences are God's.

II. The next head of our consideration embraces the affirmative portion of our radical reform. While we demand the disendowment of error, we shall be called upon to demand also the promulgation of truth.

1. We should petition for the restoration of the obliterated bishoprics of our Church, and for the restoration of its plundered property. The nation cannot expect to thrive so long as it allows itself to be under the guilt of the spoliation of property as unquestionable in its rights as any other, and the proper employment of which was the elevation of the national character and the removal of the distresses of the people. Hence we must demand that the Ecclesiastical Commission be utterly swept away. This is a cormorant grievance which fattens and blows up commissioners, secretaries, and legal harpies, at the expense of the virtue and integrity of the community.

2. There is, indeed, demanded a commission, of an ecclesiastical character, that would be admirable in its operation, viz.:—a board of authorized commissioners for the propagation of Christian knowledge and the discouragement of vice, wickedness, and idolatry. Did not the State in the reign of Edward the Sixth, and Elizabeth, publish controversial sermons?—What else are the Homilies? Are such publications, "by authority," less necessary now? This Board of Commissioners, if composed of wise men, would

First reconcile the differences among doctrinally orthodox Protestants and effect genuine Christian union.

Secondly, Issue didactic proclamations. If the State publishes one proclamation against wickedness and vice, as it does, why should it not publish a score, or a thousand, against priestcraft and idolatry?

Thirdly, It would provide for the extensive circulation of the Word of God amongst the people.

Fourthly, It would secure regular open air preaching of Christian truth, and would arrange for great religious open air demonstrations which contemplated the enlightenment of the general mind.

Fifthly, It would exercise a dutiful care for the instruction of the Irish speaking population in their native tongue. In a word, most of the functions now poorly fulfilled by eleemosynary voluntary societies should be regarded as incumbent upon a paternal Government, and might be carried into execution by such a board as we have supposed; and if one board would not be sufficient to accomplish them, the duty might be divided between two, or more.

3. We should petition for Church extension. The Government takes cognizance of high-roads and by-roads, of railways and gas-works, and finger-posts; of the erection of houses for the insane and the disabled: can it be warranted in neglecting to provide buildings that would point the road to heaven, and which would tend to rescue the people from the miseries that spring from the neglect of religious truth?

4. If we should demand the disendowment of irreligious education, much more should we urge upon the State the duty of providing for the Scriptural and Christian education of the people. A minister of education, that education being a sound one, is an essential requisite to a properly regulated commonweal.

But here again, brethren, we must discontinue our details. The precedents of past legislation, as brought before us in the history of the Reformation, point out countless modes to spread truth among the people which the Government of the present day should adopt. We have only attentively to consider these precedents and set ourselves in earnest to the obtainment of radical reform, and we shall find no difficulty in discerning the nature of those exertions which it would be proper we should put forth.

Although we hasten to conclude, there is an additional department of our public duty, as Protestants, which we cannot allow to be altogether passed over in silence. The Government should certainly discountenance error and promote truth, but

III. It must be attentive to the claims of humanity, and hence we should lend our aid to the exertions now being made in this direction by good men in England. There is, 1st, The Poor Law. That measure is based, not upon Scripture, but upon the dogmas of mistaken political economists. It must be extensively altered, if not absolutely repealed; and the right of the poor, as the representatives of Christ on earth, be recognized and acted on. 2ndly, Factory labour demands regulation. 3rdly, The waste lands call for culture, and invite colonization. In a word mercy must be considered equally with truth, and those Scriptures which forbid cruelty and oppression must not be less regarded than those which denounce falsehood and inculcate truth.

Such is the reform that the times demand, and which it is in the power of the clergy of Ireland, under God, effectually to realize. We distinctly avow our belief that the legislature, as at present constituted, will not adopt that reform. If not, then the Parliament itself must be reformed, and its reformation will become the duty of the people. Meanwhile, let us perform our parts, let us point out the laws which will remove the miseries of society, elevate, dignify, and bless its members, and, as the people grow into the knowledge of their real wants, they will see with their own eyes the men who present the obstacle to the removal of those wants or their supply, and rely upon it they will soon perceive, that to get rid of the obstacle is in the nature of things. This we will say, that any set of principles which would make a man hostile to Christian legislation, disqualifies him for the situation of a Christian legislator; and the admission of such a man to the possession of a legislative right is a public, and a most enormous wrong—a wrong to the community, a wrong to the British Empire, and a crying wrong to himself.

We remain, honoured brethren, your faithful servants, the Members of the Dublin Protestant Association and Reformation Society, in public Meeting assembled.

Signed on their behalf,

TRESHAM D. GREGG, A.M., Clerk,
Chairman of the Sub-Committee.